



República De Colombia
Departamento De La Guajira
FUNDACIÓN INTEGRAL CULTURAL WIWA
SHINDUA

Sierra Nevada De Santa Marta
Municipio De Dibulla
DECRETO 427 DE 96-2150 de 95-019 DE 2012
Nit: 901240283-5

This project sought support for 3 temples. It was funded in January and completed in February of 2019, and now serves 2,418 people - 300 families 934 of whom are children under 15 years of age, in a place known as *Seyamøke* in the Sierra Nevada de Santa Marta. *Seyamøke*, means “place where the origins are returned” in the Dømøna language.

Temples are places for the community to gather for a variety of activities on a daily basis. The 3 temples are *Unguma*, a temples for *mamos*, male spiritual leaders, *Ushuí*, are temples for *zaga*, *s female spiritual leaders* and *Ukuarraga*, a teaching and healing temple. Traditional methods for prevention and cure of diseases, traditional music, ancestral history, weaving and other crafts are taught here. National and international visitors will be welcomed here for trainings as well.

The Kogi and Wiwa families served by these temples wish to express their gratitude to the contributors who funded this project, which will strengthen the involvement of all seven Teyuna communities in their work as Earth stewards. Since *pagamentos* for the entire planet are performed here, strengthening the community will benefit Earth as a whole.



Photograph of a Healing temple to represent the construction technique.

Temples are used for these activities:

- 1) learning traditional music
- 2) learning indigenous methods of agriculture
- 3) learning weaving of clothes, hats and *mochilas* (shoulder bags)
- 4) storytelling

Troncal del caribe – puente jerez
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- 5) sacred dance
- 6) intercultural exchange among the tribes, particularly between Kogis and Wiwas, but also with the Arhuacos, Wayuus and Kankuamos
- 7) making crafts such as *sugula* – sacred objects used for spinning cotton made by men and presented to brides on wedding day, musical instruments, poporos (sacred objects given to men upon coming of age), and looms. Of note: Women spin the cotton for the loom, and men make all the clothes.
- 8) seed storage and blessing of seeds
- 9) baptisms, weddings, funerals

Seyamøke is to become the core traditional center for ancestral and spiritual teaching for the community. *Seyamøke* houses the energy of *Kalabia* – the sacred mothers of fish, rattlesnakes, frogs, iguanas and small alligators, and parents of mosquitos; and *Kalashé*, the mother of medicinal plants. It's important to note that much of the *mamos*' and *zagas*' work is preventative, and as such *pagamento* is performed to maintain balance. *Pagamento* would be offered to the parents of the mosquitos to negate a strong presence of that insect in the area. *Seyamøke* was infested with mosquitos, and themamos and zagas did *pagamento* to control the infestation and invited the mosquitos' predators to return to the area, which is recovering well.



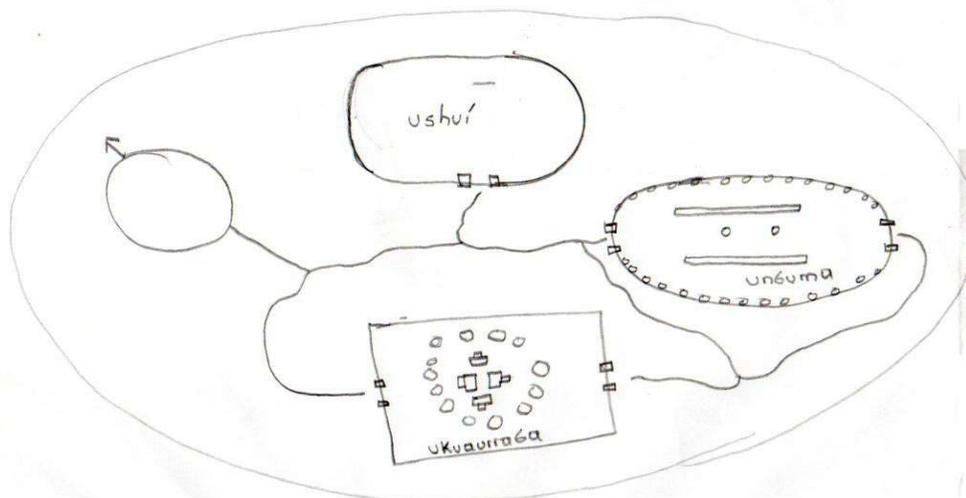


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The mamos in consultation: defining the plan for the construction of the sacred temples



Placement of the temples with tables and meditation chairs inside. The empty circle is a stone circle that serves as the entrance to the sacred space. Anyone entering or exiting the stone circle must turn and acknowledge the transition into and out of the sacred space of the temples.



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Mamos performing *pagamento*, which is payment to mother earth for her service to all life. *pagamento* activates, heals, cleanses and energizes earth energy for the collective and for individuals, and is essential for prevention of diseases in humans, animals, vegetables, water and air.





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About the People of the Sierra Nevada de Santa Marta: The Sierra, known to the Teyuna as the Heart of the World, rises from the beaches of the Caribbean, to the peaks of Colón and Bolívar, 5,775 meters above sea level. It rises through narrow valleys with rivers of crystalline waters, through deserts, humid forests, tundra, and perpetual snow. It is surrounded by the Caribbean Sea, the Dry Plains of La Guajira, and the Savannas of the Magdalena River and Cesar.

Four indigenous ethnic groups, the Wiwa, Kogi, Arhuaco and Kankuamo Peoples, inhabit the Sierra. Collectively they are known as the Teyuna (Tayrona). Social organization, dress and tongue vary among the groups, but they are strongly united by their committed vision: their lives are dedicated to spiritual work for the natural world. They protect an important source of knowledge for Earth, a planet critical for the balance of the entire universe. They call themselves "Big Brothers" for this reason.

Earth's Source Knowledge, or the Law of Origin, known to them as Shembuta, is woven into the fabric of the Sierra. Shembuta holds the principles of harmony and balance for all life on the planet, material and spiritual.

Families



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A day in the life of a child



Just as in each Teyuna family it is natural for children to learn their mother tongue, traditional music, and the weaving of mochilas, among the Wiwa the process of learning is in the hands of elders, which gives the children a holistic vision of the world and fosters personal growth rather than building their individual personalities. Throughout childhood, each young Teyuna finds their way of walking in the world by absorbing ancestral knowledge and traditional practices. The children's relationship with nature is their basis for survival as individuals in the community and guarantees the permanence of their cultural expression. Children rise early to help their mothers cook. In the early hours of the day they bathe in the stream and fetch water for the household. Then they attend a traditional school in *gagamba*, or sacred space. At present, one of the *mamos* travels among the seven communities to teach children on different days. When the temples are complete one of them will serve as a central location for educating children from each of the communities. When their lessons are complete the children return home to help their parents with various activities such as tending the garden, cleaning, fixing the road, and bringing food to the house from the plots or vegetable gardens. It is normal for children to help their parents and considered an essential part of their traditional education. They learn about their community's environment and are prepared to develop their roles as community members. From daybreak to sunset they are immersed in ancestral history, music and other Teyuna knowledge. The essence of childhood is fundamentally linked with an apprenticeship with the *Mamos* and *Zagas*. Every night before sleeping, children reflect on the knowledge they obtained during the day. This contemplation reinforces the stories they have learned of all existing things, such as the origin of humanity, and the errors and strengths of humanity, so that from an early age they become aware about life and its relationship to the environment. This knowledge is not restricted or privileged for a few Teyuna children, but is an obligation for all children.

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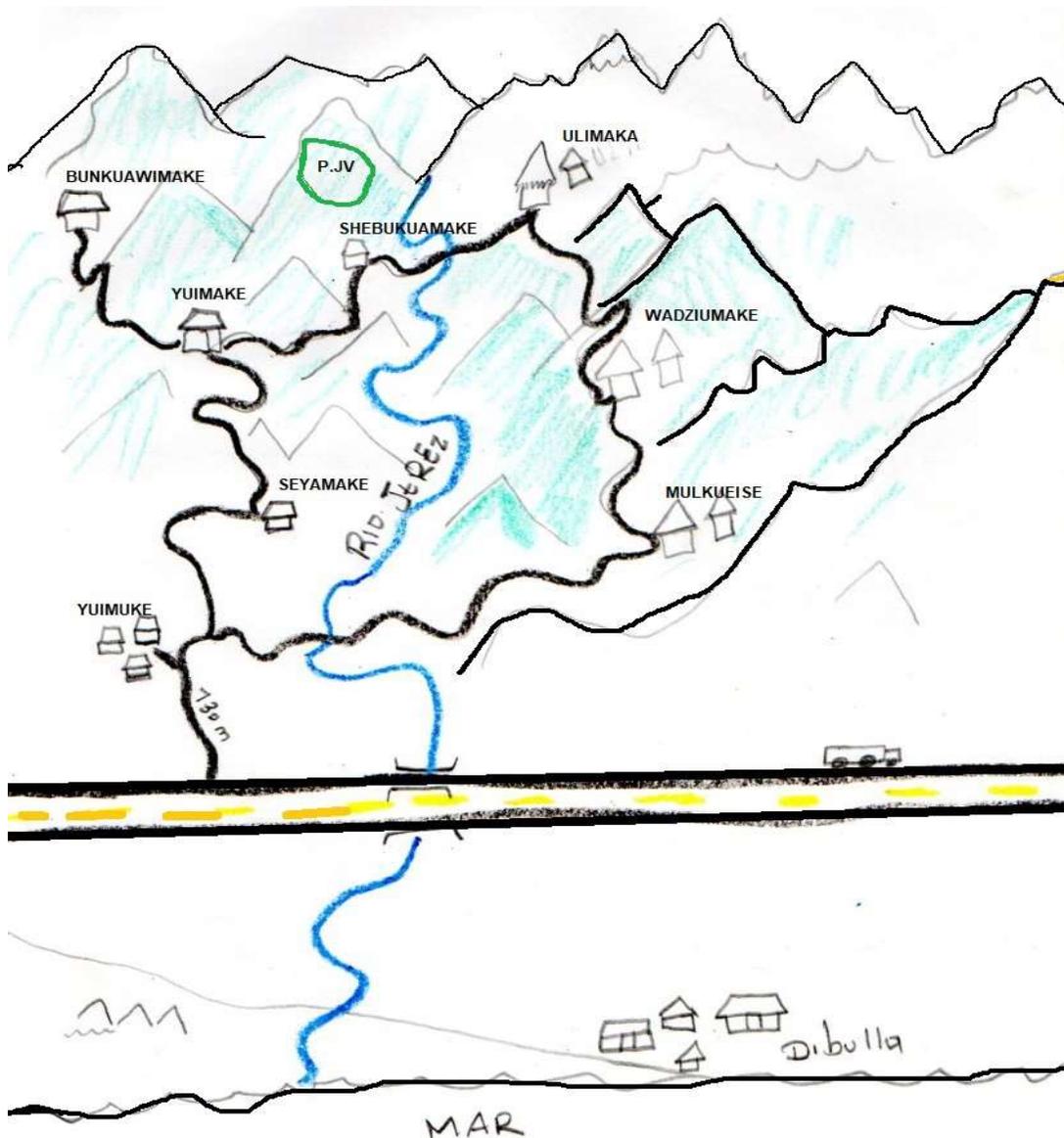
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This is an overview of the region. PJV = Property of Juan Vilez (this brings us to a future project as “PJV” is inside the reservation and is occupied by a non-indigenous who are cutting and selling old

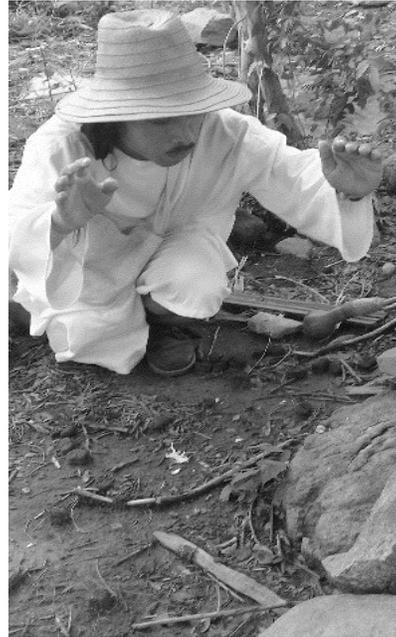


growth trees.



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Pagamento to Mother Ocean on the Caribbean coast and in the highest mountain in the municipality of Dibulla, Sierra Nevada de Santa Marta.



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